Ambon OH4
Moluccas OH2
Makassar OG6

MO [559 cont.]
I exclusively who are persecuted by the pontianak, but the hus-
755 bands, too, have to fear these spirits. Among some peoples,
843 especially in the Moluccas, there is the belief that they rob the
MO men of their genitals. Therefore, their evil influence is lifted
[842] through offerings, exorcism, etc. Among many peoples, preg-
nant women always carry a small knife with them as a means of
defense against the pontianak.

MK Some peoples try to prevent those who die in childbirth
I from becoming pontianak for which several means are used. The
A Ambonese stick pins into the arms and legs of the corpse and
755 put three eggs under the chin and both armpits. The hair is
843 wound around a nail hammered into the coffin, and then the
766 whole body is covered with fishbones. The same custom, some-
what modified, is found among the Makassarese. Here, too,
an egg is put under each armpit of a woman who has died in child-
birth, and the arms are pressed tightly against her body and a
few needles are stuck into the palms of the hands.

h. Supreme Being

I As we noted in the beginning and have shown by some
776 examples, the religion of the Indonesians is principally spiritism,
[775] the worship of the [560] souls of the deceased and of spirits, who
wander about disembodied, although it is believed that both
these spirits and the souls of the deceased prefer to live in rivers,
on trees, in forests, etc. the souls are generally favorably dis-
posed; the spirits are good and evil.

Originally, none of the spirits had a higher rank than any
other. In the course of time, however, the notion of a supreme
god developed nearly everywhere. Among some peoples, this
is nothing more than a primus inter pares, but among most peo-
ples from this highest spirit there developed a conception of a
definite godhead, a supreme being that is above and beyond the

[635 cont.]

776 A consequence of the latter is that the belief in good and evil spirits is also found among the Buginese and Makassarese. They are referred to by a few general designations that were adopted in former times from the Hindu-Javanese. Generally speaking, the tutelary spirits are called rewata in Makassarese, dewata in Buginese, the Hindu-Javanese dewata, the Sanskrit devâta. Another category is called sangiyang, the well-known Hindu-Javanese sanghjang. Among them Sangiyang Sarri, the same as Dewi Sri, deserves special mention. She is the spirit of the rice and is identified with it.

At the head of the spirits stands Batara Goeroe = Siva, often simply called Batara, who, as the name indicates, is likewise of Hindu-Javanese origin.

754 Among the evil spirits--popokang among the Makassarese, pappo among the Buginese--a primary role is played by those whose heads wander around at night while the trunk remains in bed. Here they are always women. If there is a woman at court who is thought to be a popokang, she is immediately made a slave and sentenced to pound kemiri continuously as a means of preventing her from going out at night and doing harm. Besides these, there are the pontijana, the spirit of women who died
766 in childbirth. If a woman dies in childbirth, an egg is put un-
775 der each of her armpits, her hands are pressed tightly against
754 the body, and some needles are stuck inside her clothing.
845

We shall not discuss the other spirits, because they were already mentioned in the general sketch.

768 [636] The worship of the souls of the deceased deserves
775 special consideration since the sanctity of the crocodiles, which
825 is found in many places on southern Celebes, is connected with
782 it. It is believed that the souls reside in these animals after
824 death. In the eastern districts, in Boeloekoempa, eels are regarded in the same way. Like the crocodiles, at the sound of metal cymbals, they come on land and feast on the chicken-
782 drumsticks that are given to them, especially by women who
776 yearn for the joys of motherhood. The most peculiar worship on